

Samuel Parker

---

Charity to Children Enforced

F 33  
P228

FROM THE LIBRARY OF  
REV. LOUIS FITZGERALD BENSON, D. D.

BEQUEATHED BY HIM TO  
THE LIBRARY OF  
PRINCETON THEOLOGICAL SEMINARY

SCC  
9447

# Charity to Children

ENFORCED,

IN A

## D I S C O U R S E,

DELIVERED IN TRINITY CHURCH,

*BOSTON,*

BEFORE THE SUBSCRIBERS TO THE

*BOSTON FEMALE ASYLUM,*

SEPT. 23, 1803,

AT THEIR THIRD ANNIVERSARY.

---

BY Samuel Parker, D. D.

*Rector of Trinity Church.*

---



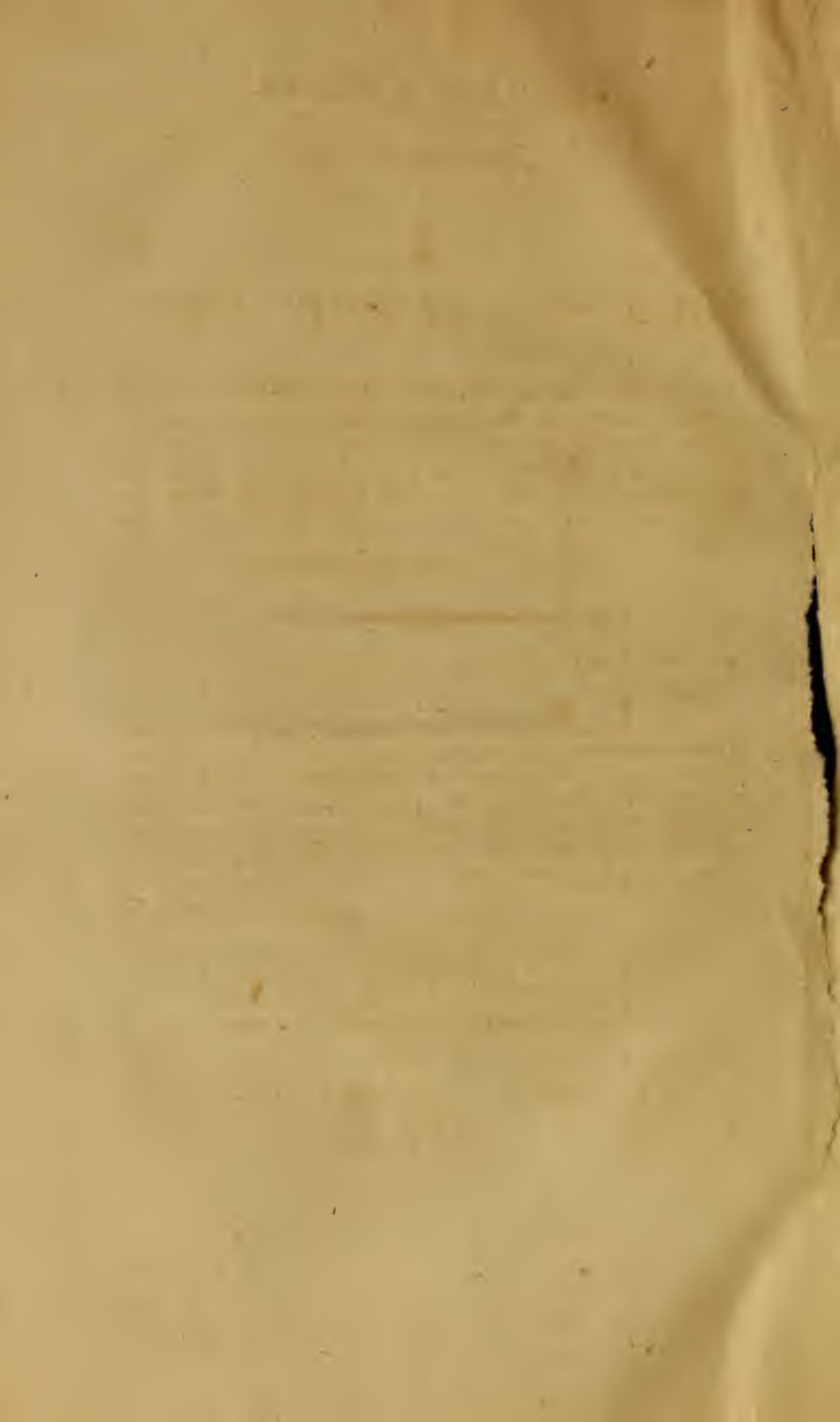
---

*BOSTON,*

PRINTED BY RUSSELL AND CUTLER.

1803.





At a Meeting of the Managers of the BOSTON FEMALE ASYLUM,  
on the Evening of the 23d Sept. 1803.

*Voted*, That the Thanks of this Board be presented to the Rev. Dr. PARKER, for his devout and appropriate Prayer, and his animated and excellent Discourse, delivered before the Members of the Society, on the Third Anniversary ; and that Mrs. HUBBARD and Mrs. GREENE be a Committee to wait on him, in behalf of the Board, to request a copy of both, for the press.

*By Order*,

ELIZABETH THURSTON, *Secretary*.

---

TO THE MANAGERS OF THE BOSTON FEMALE ASYLUM.  
LADIES,

The frequent occasions for Sermons upon Charity, have so far exhausted the subject, that nothing new is left to be said upon it, and scarce can even the novelty of the vehicle be expected. If the following Discourse, delivered at your request, has had, or will have, any tendency to promote the cause of your benevolent Institution, it will be a source of gratification to your very humble servant,

SAMUEL PARKER,



---

## OCCASIONAL PRAYER.

---

THE EVENING SERVICE OF THE CHURCH WAS READ, AND THE  
FOLLOWING OCCASIONAL PRAYER INTRODUCED.

GLORIOUS and Eternal LORD GOD ! the Almighty Creator, the beneficent Preserver, and the righteous Governor of the Universe—We bow before thy Sacred Majesty, and adore thee for thy universal Love displayed in all thy Works of Creation, Providence and Redemption. We thank thee for thy distinguishing mercy to us thy dependent offspring, whom thou didst create in thine own image, capable of those sublime pleasures, which result from the knowledge, the imitation, and the favour of God our Maker. That thou didst make us susceptible of such impressions as are suited to all the social, useful and benevolent purposes for which we were created. We thank thee for the pure light of the glorious Gospel of JESUS CHRIST, by whom thou hast reconciled the world to thyself, and who has set us an example of every benevolent and social virtue. We admire, with gratitude, the great design of the Christian Religion, to beget in us the sublime dispositions of reverence, love and gratitude to God,—of righteousness, friendship and benevo-



lence towards one another—and of humility and purity of heart, whereby we may, in some measure, be fitted for the mansions of eternal blessedness. Enable us to practice the duties of our several stations, by an uninterrupted course of probity, generosity and mercy. Remembering that we were born not solely for our own good, but for the good of others, may we be led to the exercise of Charity and Benevolence, towards all our fellow-creatures, and consider ourselves as indispensibly obliged to contribute all in our power to their happiness. We thank thee for every opportunity, with which thou art pleased to indulge us, of celebrating thy glorious perfections, and of being animated to an imitation of that perfect example thy Son has set us in the Gospel.—We humbly implore thy blessing upon all Charitable Societies and Institutions, which have for their object the alleviation of those miseries to which human nature is incident. In a particular manner, we ask thy direction and blessing upon the Society, at whose request we are now assembled in this House of Prayer.—Impress upon the minds of all its Members those charitable and compassionate principles, which our Divine REDEEMER inculcated by his precepts, and enforced by his example. Make this Institution a blessing to the community, and the means of relieving the wants, of taking by the hand the female Or-



phan, whose fathers and whose mothers, by thy providence, have forsaken them, of preserving them from the snares and temptations of a vicious world, of instructing their ignorance, leading them in the paths of virtue and religion, and making them useful members of society. Grant thy aid and assistance to the Managers and other Officers, and enable them to perform their several duties with prudence and fidelity. And O Thou ! in whom the fatherless find mercy, we commend to thee these female Orphans ; take possession of their hearts by the influences of thy grace ; may they early know thee the God of their fathers, and serve thee with a perfect heart and a willing mind. Infil into their tender minds the principles of virtue and true religion ; as they increase in years, may they increase in every useful accomplishment ; make them thankful for the provision made for them, by this Society ; may they be preserved from the snares and temptations of a vicious world, be made blessings in their generation, and finally obtain the mercy of the LORD JESUS unto eternal life.—Sanctify to them, and to this Society the loss they have lately met with, by the decease of a prudent, tender and discreet Governess,\* who led them in the paths of virtue,—set before them an example

\* MRS. BAKER, the Governess of the Asylum, died a few weeks before this Anniversary.

of piety, and instructed them with kindness and affection.—May her Successor be enabled to perform her duty with similar fidelity and discretion. Bless, we beseech thee, this town, and all orders and degrees of citizens in it,—may the rising generation be a seed to serve thee, and remember their Creator in the days of their youth. We thank thee for the great measure of health enjoyed by us, while thou art pleased to visit other cities with the severe strokes of thy rod. Do thou, who art the Lord of life and death, of sickness and of health, whose power no creature is able to resist, regard our supplications in behalf of those places, which thou art pleased to visit with great sickness and mortality. In the midst of judgment, O LORD, remember mercy. Command the destroying Angel to cease from punishing, and withdraw from them the grievous sickness thou hast been pleased to inflict. Prevent, we beseech thee, the further spread of those malignant distempers, and may the lives and the health of thy people be precious in thy sight.—May thy fatherly correction have its due influence upon us all, by leading us to consider how frail and uncertain our life is, that we may apply our hearts unto that heavenly wisdom, which, in the end, will bring us to everlasting life, through JESUS CHRIST our LORD. AMEN.



## *A Discourse, &c.*

---

PSALM, XXVII, 10.

When my Father and my Mother forsake me, then the LORD  
will take me up.

THIS day, my respected auditors, is this scripture fulfilled in your sight. You behold before you a number of female Orphans,\* the most helpless of our species, whose fathers and whose mothers, by the providence of God, have forsaken them, thro' the instrumentality of a recently organized Institution, taken up, by that benevolent BEING, who is good to all, and whose tender mercies are over all his works.

In behalf of this infant Institution, I am now to become the advocate, and we are assembled to promote the cause of our most holy religion, by promoting the exercise of its leading duty. We are assembled to practise the god-like virtue of Charity; to show our love to the ALMIGHTY, by our love to

\* Twenty-five of the Orphans, belonging to the Asylum, were present, and placed in a conspicuous place before the audience.

his creatures. We are assembled to provide for those whose fathers and whose mothers are gone down to the silent grave ; who have no father but God, who has put it into the hearts of the Members of this Institution, to rescue these Orphans from a state of abject poverty ; to preserve them from the devious paths of sin, by instilling into their tender minds the principles of virtue and religion, and to instruct them to be useful members of society. Objects these, worthy of our highest encomiums, and which do honour to the female sex.

In their bosoms, indeed, we are taught to look for all the milder virtues of humanity, and those endearing sympathies from which the chief comforts of life originate. Formed by nature, perhaps, for entering into the joys and griefs of others with a more exquisite sensibility than men, we expect from them the willing tribute of a tear, whenever calamity or misfortune calls for it ; and tho' a heart, capable of lively affections, requires the strictest discipline, and is sometimes in danger of misery and guilt ; yet it should not be forgotten, that it is often also the source of the most disinterested and benevolent actions, that can dignify and adorn human nature.

Numerous testimonies might be collected from the sacred volume, to warrant and confirm this assertion. The great Jewish Legislator was saved



from destruction by the generous compassion of a woman. By the crafty and inhuman policy of Pharoah, King of Egypt, he, as well as every other male child of the Hebrews, was ordered to be cast into the river ; but his daughter seeing him thus exposed, had compassion upon the weeping babe, tho' one of the Hebrew's children. But her compassion was not a transient feeling, that vanished with the sight of the object ; it was not a tear of pity, that started involuntarily from her eye, and was then wiped away without any further remembrance ; for we find that she nursed him at her own expence ; and as he grew up, becoming still more pleased with the object of her charity, she adopted him for her son. It was the protecting power of sensibility that sheltered the helpless infant, nursed him thro' his childhood, and enlarged his mind with science. The Old Testament will furnish us with many more instances of the same kind and sympathizing disposition in the female sex.

The New Testament also, is not wanting in examples of the same kind. St. Paul, tho' persecuted from one corner of the world to another, tho' nothing but cruelty, dangers and distresses followed him, wherever he went, was not destitute of some few friends, who shared all his sorrows, and served to mitigate all his calamities. But of these friends, some of the most remarkable were women.

But there is a further instance of Divine compassion recorded in the Gospel, which claims the gratitude of the whole world. When the blessed Saviour of mankind wanted even the necessities of life ; when he was despised and rejected of men, and so poor that he had not where to lay his head, we read in the plain and unaffected language of the Apostles, and we ought ever to remember it with gratitude, that certain good women ministered to him of their substance. And tho' Judas betrayed him, and Peter, after all his passionate vows, both forsook and denied him, —yet the fidelity of the few pious women who attended him, remained firm and unshaken to the last ; for three of them, St. Mark tells us, went to perform the last melancholy offices to his memory, and discovered *that* friendship and devotion for their LORD, after his death, which distinguished their services to him while he was alive. Before any of his other disciples attended, they sought his sepulchre, and with the rich spices of the East, meant to embalm the sacred corpse. This was the last duty that piety could discharge. It sprang from the soft emotions of the heart, when deeply impressed with sorrow, and warmed with the fervor of devotion. It was the duty which the awful and affecting occasion seemed to require, and which well suited the gentleness of their nature to perform.

I might adduce other instances, but instead of enlarging upon this topic, an apology is necessary for having deviated from my subject. It is not my intention to utter an Eulogy on female sensibility, nor to be the Encomiast of this Association, but to interest your feelings in behalf of their Institution, and to plead the cause of childhood, helpless poverty, and misfortune. If I have been rather diffuse upon this pleasing subject, it has been from an indulgence of the hope, that by exhibiting a few instances of the sex's virtue, they would not, on the present occasion, be unmindful of their dignity ; but like the persons now mentioned, find a blessedness in giving ; and especially, like the amiable daughter of Pharaoh, feel for the distresses of childhood.

Numerous are the arguments in favour of Charity, which crowd from every quarter. Waving the beautiful and forcible lessons to be drawn from nature, as leading into a field too extensive for the plan of this discourse, and as unnecessary ; permit me to adduce a few arguments from Revelation in favour of this virtue in general, and particularly for that species of it, which now calls for your attention,—Charity to Children.

The morality of Christians must rest chiefly on the authority of Revelation ; to them it is sufficient



to mention, that this is the leading virtue of the written law of God.

In the first place then, let us consider that riches are the gift of God, and ask ourselves why he has been pleased to bestow them upon us? Surely not to feed our vanity, nor pamper luxury. They were not given for covetousness to hoard, or for prodigality to squander.—No, as they are the gifts of God, they were intended for our good, for the exercise of virtue, to furnish liberality, to make us the instruments of his mercy, the channels thro' which his provision for the poor should pass, and enrich us with good works, by relieving their indigence. The poor we have always with us, and it is by means of their poverty, that we may make our riches, blessings indeed; as we have thereby an opportunity of employing them to the best purposes, the comforting our brethren, and of exhibiting that honor and love, which we always owe, and ought always to be paying to the bountiful giver of them.

It is from no defect or failing of the inexhaustible stores of divine goodness, that poverty exists among the children of men. Had it been as agreeable to infinite wisdom, as it was easy to almighty power, God might have made the same abundance and plenty common to all mankind, and left no room for the foolish cavils against Providence, from the present unequal distribution

of the good things of this world : Or, since it hath pleased Him to make the world consist, as it does, of rich and poor, he, who thro' the whole scripture, declares such a tender regard for the poor, might supply their necessities with his own hand. He that fed the Israelites in a barren wilderness with angels food, and bread from heaven, and preserved their garments from wearing out or waxing old : He that fed his Prophet by ravens, and blessed the poor widow's handful of meal and cruse of oil so that neither of them wasted or failed, could still, if he saw fit, without calling in the help of the rich, relieve all the wants of his creatures himself ; but he chuses to suspend his almighty power, and to send man to man for relief and support, not only that he might make trial of our faith and affection to him, but that he might endear us also to each other, and diffuse continually, thro' the whole intelligent creation, a divine principle of mutual love.

“ That industry which keeps the world in  
 “ motion, that society, which, by mutual wants,  
 “ cements mankind together ; and that charity  
 “ which is the bond of perfection, would never  
 “ have a place nor a name, but from the present  
 “ state of things. Thus the enjoyments of life  
 “ are grafted upon its wants ; from natural evil  
 “ arises moral good, and the sufferings of some  
 “ contribute to the happiness of all.”

Such being the state of human affairs, charity, or that disposition which leads us to supply the wants, and alleviate the sufferings of the unfortunate, as well as bear with their infirmities, must be a duty of capital importance. Accordingly, it is enjoined in our holy religion, as being the chief of the virtues. Nay, it is assigned as the test and criterion, by which we are to distinguish the disciples of Jesus, and it will be selected at the great day, as being that part of the character, which is most decisive of the life, and according to which the last sentence will turn.

Secondly—Acts of kindness to our fellow creatures in distress, are the most suitable returns of gratitude, that we can offer to that Almighty Benefactor, who is constantly showering his blessings upon us. Innumerable are the benefits which flow to us from his bountiful hand. He daily loadeth us with benefits, and crowneth us with loving kindness and tender mercies. All that we have, and all that we hope for, are solely from his free goodness. For our lives, our liberty, our property; our health of body, and soundness of mind; those private and domestic comforts which are, in a great measure, the lot of every one; but above all, for the means of grace, and the hope of immortal glory, we stand indebted purely to his undeserved mercy and grace, who

is our preserver, our constant benefactor, our kind and loving father. *And what shall we render to the LORD for all his benefits? Our goodness extendeth not to him. We cannot be profitable to God, as he that is wise may be profitable to himself.*—No: but he is graciously pleased to transfer his claim to the poor and distressed. Bounty to them he is pleased to consider as beneficence to himself. He accepts it as gratitude; he views it as a return for his favours. Nay, the Scripture carries the idea farther, and represents giving to the poor as lending to the LORD. The ALMIGHTY condescends to consider himself as laid under an obligation, by our acts of charity, by imparting, at his command, and in gratitude to him, something upon our poor brethren, of what he has bestowed upon us. How good and gracious is our heavenly Father in thus caring for the distressed of his creatures, and drawing us by such endearing ties to their relief!—Praise him, ye sons of men!—Praise him, ye angels above!—For his mercy is boundless as his power, and his love transcends heaven's highest heights.

A third argument, for this duty, may be drawn from the near relation which subsists between us, and the objects of our charity. Are they not our brethren or sisters; of the same necessities to which we ourselves are subject; chil-



dren of the same common parent ; the workmanship of the same hands, and in the essential ingredients of our nature the same. *For did not he that made me, says Job, make him, and did not one fashion us in the womb ?*—In the strong and elegant language of the prophet Isaiah, we may say, that to deny bread to the hungry, lodging to the outcast, and covering to the naked, *is hiding a man's self from his own flesh.* Are not the objects of our charity also, the professors of the same common faith, and heirs of the same common hope ?—Are they not also, partakers of the same glorious promises, and been purchased and purified by the blood of the same common Saviour ?—Is he a man then, who can be unconcerned at the necessities of a fellow-traveller upon the same road ? The ties of family, of kindred, of country, ought all to have their demands first satisfied as they stand first in the order of nature ; after these, the common connections of humanity put in a claim, which requires to be heard. As men, then, we are obliged to pay attention to those of our own species. God, who hath made of one blood all the nations of the earth, expects from us, that we should not hide ourselves from our own flesh.

Fourthly—The precepts of our holy religion enjoin this duty upon us in the strongest manner. But having premised these few, but forcible ar-

guments, in favour of Charity in general, I shall confine myself, in the selection of texts under this head, to that particular kind of Charity, which comes more immediately under our present consideration, I mean Charity to Children.

In the writings of Moses, we see repeated injunctions of liberality to those in want. Hear how that faithful oracle of divine truth instructs and commands the Israelites.—“ Thou shalt not  
 “ harden thy heart, nor shut thy hand from thy  
 “ poor brother. For the poor shall not cease out  
 “ of the land ; therefore, I command thee, saying,  
 “ thou shalt open thy hand wide unto thy brother,  
 “ er, to thy poor, and to thy needy in thy land.  
 “ Ye shall not afflict any widow, or fatherless  
 “ child. When thou cuttest down thy harvest,  
 “ and hast forgotten a sheaf in the field, thou  
 “ shalt not go and fetch it, it shall be for the  
 “ stranger, for the *fatherless*, and for the widow.  
 “ When thou beatest thine olive tree, thou shalt  
 “ not go over the boughs again ; it shall be for  
 “ the stranger, for the *fatherless*, and for the widow.  
 “ When thou gatherest the grapes of thy  
 “ vineyard, thou shalt not glean it afterwards ;  
 “ it shall be for the stranger, for the *fatherless*,  
 “ and for the widow.”

No less urgent are the holy Prophets in recommending this virtue.

In the 2d book of Kings, we have an affecting description of the distressed situation of an afflicted widow, addressed to the prophet Elijah. A tender mother, oppressed with grief, expecting every moment to be deprived of two fatherless children, by a merciless creditor, accosts the humane prophet, with the unaffected language, which naturally flowed from a heart overwhelmed with sorrow, and broken by misfortunes. These were her pathetic words :—" Thy servant, my husband, is dead, and thou knowest, that thy servant did fear the LORD, and the creditor is come to take unto him my two sons for bondmen. And Elijah said, what shall I do for thee ?"

The good prophet, no doubt, at the sight of so moving an object, was sensibly touched with the most tender sentiments of compassion, and we may reasonably suppose his aged eyes were bathed in tears. For who could behold an affectionate mother, with her innocent children fondling round her, ignorant of her distress, the devoted victims to a merciless creditor, without shedding a sympathetic tear ?—Look, then, my respected friends, upon these Orphans, whose fathers and mothers have both forsaken them, not, indeed, the devoted victims of a merciless creditor, for



our laws allow no such inhuman practices,\* but destined to poverty, distress and temptation, perhaps, worse than bondage, and ask yourselves, as the good prophet did the distressed widow, *What shall we do for you?*—It is not in *your* power, as it was in the prophet's, to work a miracle for their assistance, nor is it necessary; but it is in your power to aid and assist this Institution to supply *their* wants, and those of others in similar circumstances.

In the prophet Jeremiah, we see the Almighty himself, in the midst of the severest denunciations against a rebellious people, relenting in mercy towards the fatherless and widows.—“Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.”

Job, in his own practice and example, has shewn us,—“That the rich should not withhold the poor from their desire, nor cause the eyes of the widow to fail—should not eat their morsels themselves alone, and the fatherless not eat thereof—should not see any perish without a cloathing, or the poor without a covering—but order their bounty so, that being warmed by the fleece of their sheep, his loins should bless

\* The Jewish law considered children as the goods of their parents, who had a right to sell them for seven years, to pay their debts, and their creditors could compel them to do it.

“them.”—I might adduce many other texts, would the time allow.

I would only observe here, That if, under the Mosaic dispensation, which breathed a spirit of servility more than love,—of justice more than mercy, God required so much compassion and benignity, especially to children, how much stronger must be the obligations of this nature from the free, the mild, and the benevolent genius of the Gospel?

Permit me, then, as briefly as possible, to enforce the practice of Charity to children, on a more sacred ground, and appeal to you as Christians.

Our blessed LORD, on this occasion, as on most others, has taught us our duty, both by precept and example. He knew the wants of childhood; he knew their helplessness, and that they could neither recommend themselves to notice and support, by contributing to mens’ pleasures, or promoting their interests. Innocence is their claim to protection; and strong as it is, at all times, is notwithstanding doubly so, when threatened with danger, or surrounded with distress. The SAVIOUR of mankind knew this, and though he, who had not where to lay his head, could neither minister to them food or raiment; yet to manifest his affection for them, he did that which was

much better ; he took them up in his arms, put his hands upon them, and blessed them. Still further to make known his love, and to inculcate this divine principle of Charity, he recommended them to the kindness of all the world, and that in the strongest manner, when he told mankind, that “ whosoever received one such little child in my name, receiveth me.” Again, he gives us to understand, that even the smaller bounty to children shall not pass without an ample recompense from heaven, for, says he, “ Whosoever shall give  
 “ to drink unto one of these little ones, a cup of  
 “ cold water, in the name of a disciple, verily I  
 “ say unto you, he shall in no wise lose his re-  
 “ ward.”

And it is a remarkable circumstance, that wherever we see the divine law abridged, and religion summed up, in a few main particulars, the duty of compassion and beneficence constantly forms a part. He hath shewed thee, O man, what is good, and what doth the LORD require of thee, but to do justly, to love *mercy*, and to walk humbly with God. St. James’s system of pure religion and undefiled before God and the Father is this :—To visit the *fatherless* and the widow in their affliction, and to keep himself unspotted from the world.

To stretch forth the hand of pity to your fellow creatures in distress, to strengthen the feeble hands, to take by the hand the helpless female Orphan, and to lead her forth through the snares of youth, into the path of usefulness and virtue—this is the godlike office, my brethren, which the respectable Association, at whose request we are now assembled, call upon you to assist them in executing. Can you possibly reluct in generously aiding so benevolent a work ?

The Directresses of the Boston Female Asylum, have lately published a full account of the rise, progress and present state of their infant Institution, with the rules and regulations they have adopted for its management. This account, I trust, is, as it ought to be, in the hands of every one, and precludes the necessity of my reciting them in this place. They have there exposed to public inspection an exact state of their Funds ; of all the monies they have received, and in what manner it has been expended. The Subscribers to the Institution, as well as other Benefactors, must be convinced by the Treasurer's accounts, that their Charity is faithfully applied, and prudently expended.

The Act of Incorporation, which the Legislature of this Commonwealth has granted to this novel Institution, will enable the Managers to se-



cure their Funds, and transact their affairs under the sanction of law. And every one, who reads the plan adopted for the education, and instruction of the objects of this Charity, must see, that it is wisely devised, constructed upon the most æconomical methods of training Females to virtue and usefulness ; and the end must be acknowledged the most benevolent and important that can be conceived.

To delineate this plan, and to recite the methods adopted by the Managers for carrying it into effect, I have already observed, as they are before the public, is unnecessary, and would be a misapplication of the present time. To inculcate upon you the benevolence and humanity of the design, and how necessary such an Institution is, in this populous town, is equally unnecessary ; and I should think, that the understanding and feelings of this audience, require no further recommendation.

If additional motives to the exercise of your benevolence are wanting, permit me to observe, that it is the object of this Society, to raise a Fund for the permanent establishment of this Charity, to extend its usefulness, and to enable them, without an annual Subscription, which is precarious, and at present almost its only support, to continue its existence ; and therefore, for these purposes,

they implore your aid by an annual contribution.

Behold the objects of their benevolence, and say, can you refuse your assistance to promote this work and labour of love. Remember this call to charity and kindness, is not the importunate cry of the mendicant, but the observation of female distress. And while subject to be imposed upon by the various and complicated arts of dissimulation, which are daily practised in the world, in what surer channel may the rich tide of your benevolence flow, than by easing the anguish of a widow's heart, by assuring her, that an Asylum is provided for her helpless Orphans, whom she is about to leave, without any provision for their future support, and for whom she suffers more than for herself.— Such is the situation of the objects before you.— Their fathers and their mothers have forsaken them. You know them to be poor, you know them to be helpless ; and you also know, that no vice or fault, on their parts, brought them to want, but their only crime is, that they were born to poverty and misfortune. On such occasions, the generous spirit of christian love may diffuse its benevolence, unchecked by cautious prudence, and unrestrained by suspicious fears.

What an heartfelt satisfaction must arise to a feeling mind, from giving food and raiment to helpless poverty, from guarding innocence from dan-

ger, and leading infant virtue into the blessed paths of godliness, usefulness and social duty. How great the gratification to see these helpless little ones, who now partake of your charity, thrive and flourish under its benignant influence, “as the  
 “tender plants and flowers of the spring are fostered by the mild virtues of the morning heat,  
 “and the kind refreshment of the evening dews.” Hereafter, perhaps, you may have the happiness, of seeing them busied in the useful occupations of life, of beholding them affectionate and industrious wives, virtuous and exemplary mothers, feeling for the distressed of others, and endearing the hours of social life.

Ye Daughters of Israel!—ye fond and indulgent Mothers! behold the distress to which your sex is liable, and the wants and misfortunes of innocent Orphans. Do you wish and pray, that your tender offspring may never experience similar miseries—Embrace the happy occasion of being charitable, with a certainty of being useful. Here you will find enjoyment, united with duty. For nothing can afford a more pleasing satisfaction at all times, and especially in the closing scene of life, than the reflection that we have endeavoured to supply the wants, and alleviate the distresses of our fellow mortals. These must be pronounced among the purest pleasures, of which human



nature is susceptible. These are holy satisfactions that will never desert us. Though “tongues shall cease, and knowledge shall vanish away, yet Charity shall never fail”—she will never fail to comfort us, when this world, and all its enjoyments, begin to fade away.

When the mind, destitute of all other support, but what is derived from Religion, and the retrospect of a well spent life, looks forward to the certain approach of death, then shall the hope that our prayers, and our *alms* have gone up for a memorial before God, be the source of our greatest comfort. Then blessed, forever blessed, shall be the merciful, for they shall obtain mercy.

That this felicity may be ours, may God of his infinite mercy grant, through the merits of JESUS CHRIST, to whom, with the FATHER, and HOLY GHOST, be all honour and glory, might, majesty and dominion, now and forever. AMEN.



---

ORDER OF PERFORMANCE,

On the Third Anniversary of the Boston *Female Asylum*, at Trinity Church, Sept. 23, 1803.—  
The Musical part of the Performance, by the *Franklin Society*.

---



---

ODE,

INTRODUCTORY TO A SACRED CONCERT.

HARK ! what distant Music melts upon the ear !  
So sweet the tones, the symphonies so clear,  
Some seraph sure has touch'd his golden lyre,  
And praise resounds thro' all the heavenly choir.  
Ye mortals catch the soul commanding sound,  
Learn the best theme, and chaunt the chorus round,  
O ! could our strains the rap'trous notes combine,  
Then should our grateful anthems pour along,  
The soothing, swelling, harmonies of song,  
And ev'ry breast would glow with love divine.  
Most gracious God ! thy humble suppliants hear,  
Accept the tributary lays we bring,  
Thy power we own, thy majesty revere,  
Thy goodness celebrate, thy glories sing,  
And oh, may all in one grand concert raise  
To thee Hosannahs of unceasing praise.

---

2d. Psalms Read, after which

3d. *The Glory in Excelsis, Chaunted.*

GLORY be to God on high ; and on earth peace, Good will towards men. We praise thee, we bless thee, we worship thee ; we glorify thee, we give thanks to thee for thy great glory, O, Lord God, Heav'nly King ! God the Father Almighty ! O Lord ! the only begotten Son Jesus Christ ! O Lord God ! Lamb of God ! Son of the Father ! who takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer.—Thou that sittest at the right hand of God the Father, have mercy upon us: For thou only art holy, thou only art the Lord ! thou only, O Christ, with the Holy Ghost, art most high, in the Glory of God the Father !

AMEN.

4th. Collects for Evening Service.

5th. ANNIVERSARY HYMN.

BY THE REV. MR. HARRIS.

With cheerful notes begin the strain,  
To *Charity* so justly due ;  
And gratulate this *Orphan* train,  
On the best hopes they ever knew.

No more complaining fills the street,  
Of Children who deserted roam,  
For here the houseless vagrants meet,  
A *Benefactor* and a home.

And Girls, defenceless, wretched, poor,  
Snatch'd from the haunts of vice and care,  
From ill examples here secure,  
Instruction and protection share.

Train'd soon in wisdom's pleasant ways,  
And taught to be discreet and good,  
Virtue will be through all their days,  
From habit and from choice, pursu'd.

Then, as they praise each *Patroness*,  
Who bounty and assistance lends,  
Join them in prayers that God would bless,  
The *institution* and its *friends*.

6th

An occasional Prayer, and the general Thanksgiving.

7th. ODE,

*Written for the Occasion,*

BY MR. J. HOMER, JUN.

I.

WITH hope the sounding lyre  
The breast may oft inspire,  
And rouse to ecstasy the raptur'd soul ;  
But notes of purer kind  
Invite the feeling mind,  
Enlivening streams of bliss for *Orphans* roll.

2.

Oft hath the mother trac'd,  
With every beauty grac'd,  
Its father's image on her infant child ;

But angels must approve  
The far superior love,  
Which sheds on *Orphans* its effulgence mild.

3.  
Immortal pow'rs ! rejoice,  
Raise your applauding voice,  
'Thro' Heaven's high arch of *femalè kindness* sing ;  
Departed faints, descend,  
Here with your offspring blend,  
Borne from celestial climes on seraph's wing.

4.  
The golden age, renown'd,  
With halcyon blifs was crown'd,  
Each field with yellow bending harvests shone ;  
No widow's plaintive sigh,  
No *helpless Orphan's* cry  
Disturb'd the cottage, or approach'd the throne.

5.  
But, in BOSTONIA's days,  
The noblest meed of praise,  
Flows from the honest and the grateful poor ;  
Here woman sooths despair,  
She hears the *Orphan's* prayer,  
And thro' the paths of virtue shall allure.

6.  
Now fancy takes her flight  
To azure realms of light,  
Where love divine enthron'd shall ever reign ;  
Thence she will e'er impart  
Her blessings to the heart,  
Which seeks the wretched, and allays their pain.

7.  
Cherubic choirs proclaim  
Their pœans to the name  
Of Charity, the friend of human kind ;  
Who, like the orb of day,  
Illumes the star-pav'd way  
To thrones etherial, and to joys refin'd.

---

---

8th. SERMON by the Rev. Dr. PARKER.



9th.

## HYMN.

1.

See, Israel's gentle Shepherd stand,  
With all engaging charms;  
Hark, how he calls the tender lambs,  
And takes them in his arms!

2.

Permit them to approach, he cries,  
Nor scorn their humble name;  
It was to bless such souls as these,  
The Lord of angels came.

3.

Webring them Lord, with grateful hearts,  
And yield them up to thee;  
Rejoic'd that we ourselves are thine,  
Thine let our offspring be.

4.

Ye little flock, with pleasure hear;  
Ye children, seek his face;  
And fly with transport to receive  
The blessings of his grace.

5.

If *Orphans* they are left behind,  
Thy guardian care we trust;  
That tho't shall heal our bleeding hearts,  
When weeping o'er their dust.

10th. CONCLUDING PRAYERS.

## 11th. INVOCATION TO CHARITY.

Come, Charity, with goodness crown'd  
Encircled in thy heavenly robe;  
Diffuse thy blessings all around  
To ev'ry corner of the globe.

See where she comes with power to bless,  
With open hands and tender heart;  
Which wounded is at man's distress,  
And bleeds at every human smart.

12th COLLECTION, and while making,  
TEXTS OF SCRIPTURE, read.

## 13th. ODE.

Child of the summer, charming Rose,  
No longer in confinement lie,  
Arise! to light thy form disclose,  
Rival the spangles of the sky.

The rains are gone, the storms are o'er,  
Winter retires to make the way,  
Come then thou sweetly blushing flow'r,  
Come lovely stranger, come away.

The Sun is drest in beaming smiles,  
To give thy beauties to the day,  
Young Zephyrs wait with gentlest gales,  
To fan thy bosom as they play.

14TH.—The BLESSING.



Grinder  
Gaylord Bros., Inc.  
Makers  
Syracuse, N. Y.  
PAT. JAN 21, 1908

